Restoration Movement. It is 392 pages and only 3.50 in softback.

Carl Ketcherside's bound volumes of *Mission Messenger* have stuff that is worth reading again and again, the kind of material that one can turn to at random and be rewarded for his time. I did that just now, flipped open a volume and found the article that my eyes fell upon well worth reading again. Several of these are already out of print, but we will send you five different ones for 15.00, and you can pay for them at 5.00 a month, with no carrying charges.

Did you ever read a book that was dedicated to the author's sweetheart? Such is the volume by our own Stanley Paregien, who ministers to the Mayfair Church of Christ in Oklahoma City. The book, published by Firm Foundation, is *The Day Jesus Died,* which is hardly an appropriate title since the little volume deals with such sundry topics as God's war on poverty, the storms of life, speech as an index to character, prejudice, and hope as the forgotten virtue. It has illustrations throughout, and one of them, on the dust jacket, comes from *Restoration Review.* Since this is our folk, let's give it a reading. 3.00.

Sam Meyers is one of the editors of *The Concerned Christian,* which has as one of its concerns the question of marriage, divorce, and remarriage. Brother Meyers questions the traditional interpretations of "living in adultery" and even divorce and marriage themselves. But you'll need to read for yourself, which you can do by sending for a sample copy to 2912 W. Lawrence Lane, Phoenix, Arizona 85021.

Our Prices

For all these years we have kept the price at 1.00 per annum for *Restoration Review.* Since some send more than this, we are able to continue with this low, low price. But we strongly urge all those who subscribe or renew to do so for *two* years for 2.00. It reduces the problems of renewing for all of us.

Our club rate of 6 subs for 3.00 still stands. This means you can subscribe or renew for yourself and five others for only 3 bucks. Be sure to include the full addresses, including zip code.

Back issues are now 20 cents each, and we pay the postage. Or 6 copies for 1.00. We still have most of our back issues. They are only 10 cents each if you tell us you plan to distribute them to interested persons.

This issue concludes Volume 12 (1970) of *Restoration Review.* It will soon be available in a bound volume at only $3.00, under the title *The New Humanity.* It will have dust jacket, a special introduction, and an index. Please order at once, though you need not pay now. The previous four volumes, beginning with 1966 are also available at $3.00 each, all in matching volumes.

Starting in 1971 this journal will be issued in bound volumes every two years, the first double-volume due early in 1973. The theme for the next two years, to be issued as the 1971-72 volume, will be *The Restoration Mind.*

RESTORATION REVIEW

The New Humanity . . .

THE NEW JERUSALEM

The heavenly Jerusalem is the free woman; she is our mother. Gal. 4:26

This is the only place in scripture where the mother of the Christian is clearly identified. God is our father, to be sure, as the Bible often reminds us; but it is only in this line from Paul's pen that we are told about our mother, thus completing the family imagery. Brothers and sisters are to be aware of their mother as well as their father, and it is here that our mother is identified as "the Jerusalem which is above."

The symbolism of mother is common to scripture. Jeremiah refers to Babylon when he says: "But your mother is covered with shame, disgraced is the woman who bore you" (Jer. 50:12). *Psalms* 87 hails Zion as the mother of nations. Ezekiel, convinced of the validity of the proverb "Like mother, like daughter," condemns the idolatry of Israel by saying that her mother was a Hittite. Hosea refers to God's destruction of Jerusalem in such terms as "I will destroy your mother" (Hosea 4:5).

What is important to Paul in the figure of motherhood is that the disciple of Christ is the son of the free woman. To him this is the *new* Jerusalem as contrasted with "the present Jerusalem," which represents the old covenant with all its bondage. In the allegory Hagar, the slave girl, represents law and slavery, while Sarah, the free woman, stands for grace and freedom. This makes the old Jerusalem the mother of those bound by law, while the New Jerusalem is the mother of those born of the Spirit. So the New Jerusalem to Paul is the New Covenant, which is not written upon tables of stone, but engraved upon the heart of man. This is not to say that the New Covenant scriptures are our mother, which is not to be confused with the New Covenant itself. It is rather "the gospel of the grace of God" that bears us unto a new life and is the mother of us all.

It would, therefore, be inappropriate for any of us to pick up a book and say, "This is my mother," for people were born of the Spirit and in Christ before there was ever such a book. We should rather point to a baby as embodying "the grace of God that has appeared to all men" and to the gospel that he gave to the world as our mother. If it is the person of God who is our father, it is the gospel of God that is our mother. This is the New Covenant that makes brothers and sisters of all who are in Christ. This is the New Jerusalem that is *our* mother, and the "our" should be em-

Volume 12, No. 10 December, 1970

phasized, for Paul's point is that Hagar is *their* mother while the free woman is *our* mother.

It is important that we see that Paul is not talking about two *laws* in this allegory. It is not that Jesus nailed the old law to his cross only to turn around and give us another law in its place. It is not a better law that is our mother. It is *grace* and not law at all that is our mother. Paul is talking about two *women,* one of whom represents law (not just the Mosaic law, but any system of law) and the other represents grace. When he says "Cast out the slave girl and her son," he is telling us that if we choose law for our mother we will most certainly be children of bondage. It is noteworthy that in assuring us that we are sons of the free woman and not the slave girl that he goes on to say "It is for this freedom that Christ has set us free."

This allegory and the reference to the New Jerusalem is as relevant to us as today's newspaper, for most of the problems in our congregations, if not also in our personal lives, is our failure to be free people in Jesus and thus accept "the Jerusalem that is above" as our mother. Our carnal nature beckons us to law-keeping. Our pride drives us to legalism. It is only the poor in spirit that accepts his inability to merit salvation and to rely upon God's grace. Much of our worry and frustration is based upon our struggle with law, which is a slavish yoke upon our backs. Only when we stand before God as free people in Christ, liberated from men and their demands, do we see the New Jerusalem as our mother.

So Ezekiel's proverb "Like mother, like daughter" is appropriate to us too. If we make our own interpretations and opinions into laws, demanding that others submit to them if they are to be "fellowshipped," then we can be expected to behave as children of the slave girl. We will be uneasy around people who do not agree with us on all the preferred doctrines. They will be *there* and we will be *here,* and there will be no communication, and brotherhood will have lost all meaning. We will tithe our "mint, anise and cummin" and be negligent of the things that matter most. We will stifle growth in ourselves and others through fear of new ideas and by discouraging diversity of viewpoint.

Paul includes another important truth in the allegory of the Jerusalems, and that is that the children of the slave girl can be counted on always to persecute the children of the free woman. It seems never to fail. Regardless of the church (or most any institution for that matter), whenever a man takes his stand for freedom and is no longer willing to uphold the sectarian demands of partyism, resolving to receive *all* God's people equally as his brothers, he is going to be persecuted. That is what the apostle is saying: "But just as in those days the natural-born son persecuted the spiritual son, so it is today." So long as a brother is true to Hagar as his mother, being a "good member," he can be, and often is, everything from lukewarm to worldly and still be in good standing. But let him turn to Sarah as his mother ("Christ set us free to be free men"), and start be-

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having as a free man instead of a party man, and every little thing he ever did, as well as things he never did, will be remembered against him.

There is a denomination known as "The Church of the New Jerusalem," started by that mystic, Emanuel Swedenborg. I would that our own Churches of Christ could truly be congregations of the New Jerusalem. Too often we behave as if the old Jerusalem had borne us. Frequently these days I am witness to some brother's struggle to be a free man, or it may be an assembly's determination to test the validity of that myth called congregational autonomy. It is nearly always the same old story. Men are either labeled with some stigma, or they are fired, or they are written up. Congregations are isolated by "the main line" and branded as *unsound* or *liberal.* Effort is made to destroy the dissenter economically. The "loyal churches" will pull away as many members as possible from the assembly that dares to be different. And noted evangelists, who know how to get along, will not conduct meetings for them. What a loss that is! So autonomous are we that if a church chooses to go its own way it is destined to be destroyed, if possible, by the keepers of orthodoxy.

So long as this condition exists our mother is not the New Jerusalem, but rather the old. It is Ishmael persecuting Isaac all over again. It is the flesh against the spirit, the old against the new, the slave against the free. We will be the church of the New Jerusalem only as we are free enough to allow each other and our various congregations to be our own unique selves in Christ Jesus. Sarah is our mother when we are so liberated from the law and partyism that we can, because of God's grace toward us, allow our brother to be different from ourselves. Hagar has borne us along enough. Let's cast out the slave girl and her son and be children of the free woman!

This is what Heb. 12:22 is urging upon us, in another reference to the New Jerusalem. In contrast to that religion that caused Moses to say "I shudder with fear" is that which brings man into communion with God through the person of Jesus Christ. "You stand before Mount Zion," we are assured, "and the city of the living God, heavenly Jerusalem." He observes that the Christian comes *to Jesus* and the New Covenant, to grace and freedom, not to law and works.

In Rev. 21 John sees all this and even more in his description of the New Jerusalem that comes down out of heaven from God. Admittedly it sounds like a description of heaven, which is the common interpretation, but this can hardly be since verse 24 tells of how pagan kings of earth will live by its light and how they will be influenced by its spirituality. Or one might say, as do the compilers of *The Jerusalem Bible,* that chapter 21:1-8 is a description of heaven, while 21:9-27 is "the messianic Jerusalem" on earth in the end-time.

For our purposes here it is enough to say that John, in drawing upon the imagery in Ezekiel, is describing the institution of the New Covenant, the people of grace (it is *people,* not a place that he describes), in its ultimate glory both on earth and in heaven. If it is easy to confuse heaven and earth in reading of John's New Jerusalem, let it remind us of how

much heaven there can be in our earthly experiences if we will but choose heaven over hell.

When the Spirit fills us with holiness and goodness, *his* holiness and goodness, and when we are a united, loving, happy people, filled with the knowledge of God and rejoicing in hope, we will indeed be the New Jerusalem on earth, "a foretaste of glory divine."

"He will wipe away all tears from their eyes; there will be no more death, and no more mourning or sadness. The world of the past has gone."

Such richness of blessings can be and should be *now* as well as then. It is by being of Hagar that we cause each other to weep and make the church a place of fear and hate. A Spirit-filled, free people will so love each other as to wipe away all tears and to count death only as an open door to greater joys. In Christ the old world is gone. The best of earth as well as heaven is for God's people, the New Humanity.—*the Editor*

Jesus Gives "New Being," Above Religion . . .

THE BURDEN OF RELIGION

Come to me, all who labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me.—Mt. 11:28

In *The Shaking of the Foundations* Paul Tillich writes as follows about these words of Jesus: "The burden he wants to take from us is the burden of religion. It is the yoke of law, imposed on the people of his time by the religious leaders, the wise and the understanding, as he calls them in their own words—the Scribes and Pharisees, as they are usually called. Those who labor and are heavy laden are those who are sighing under the yoke of religious law. And he will give them the power to overcome religion and law; the yoke he gives them is a 'new being' above religion."

Those of us who have been "religious" all our lives may be reluctant to think of religion as a burden, but that is the thesis of this essay, for we believe Tillich is right in his interpretation. Our point is not, of course, merely that religion is often burdensome, but that in Jesus we have that new creation that saves us from the defeat of religion and law. Perhaps Paul of Tarsus says it better than Paul Tillich, for in Rom. 8:2-4 it reads: "In Christ Jesus the life-giving law of the Spirit has set you free from the law of sin and death. What the law could never do, because our lower nature robbed it of all potency, God has done by sending his own Son in a form like that of our own sinful nature, and as a sacrifice for sin, he has passed judgment against sin within that very nature, so that the commandment of the law may find fulfillment in us, whose conduct, no longer under the control of our lower nature, is directed by the Spirit."

This is not necessarily a reference to the inadequacy of the law of Moses, but to the insufficiency of any human endeavor in gaining justification. The "law" that the life-giving Spirit delivers us from is the principle of self-sufficiency, which Paul describes as "the law of sin and death." The law of human works can end only in sin and death.

When the apostle says that only Jesus can do "what the law could never do," he refers to all law, whether the moral law, the law of Moses, or the humanistic law that relies on man's ingenuity. It refers to any system, plan, institution, ideology, theology, philosophy, or doctrine that is inherently carnal in that it trusts in man's devices. We devise plans and schemes in which we place our trust, fully assured that we are *right,* and in being right we are saved—so long as we stay right, that is.

It is indeed the burden of religion that drives us to find our own way through law. We can never have any real joy and assurance, for we never know just how well we have measured up to the demands of law. By saturating ourselves with the Word and dedicating ourselves to the commandments, we climb our uneasy course up the ladder of salvation. When we suppose that we have about made it, we come tumbling down into a sea of remorse and uncertainty. We pray for forgiveness, hoping that the Lord does not come before we get things straightened out once more, and again we begin our weary way up the ladder. Up four rungs only to slide down six!

What a cheerless and weary religion this is, and yet it describes so many of us who rely on plans instead of the Man. We hardly imagined that Jesus was talking about *us* when he spoke of those who "labor and are heavy-laden." We always supposed he referred to the weary of the world, not to "the Lord's people" in the church. Jesus is ready, of course, to receive *all* of earth's downtrodden, but in this context, when he invites those who are burdened with a load too heavy to bear, he has reference to oppressive religion. His yoke is good to bear, his load is light. The ecclesiastical demands of the Pharisees were impossible.

There is something about all this that "the learned and wise" cannot see. In the same passage we find Jesus thanking the Father that it was his will that "these things" were hidden from the wise and learned and revealed to the simple. The contrast here is not between the intelligent and the unintelligent, but between those who trust in their own system and those who rely upon God's grace. The simple are those with broken spirits, who realize that their own righteousness is as filthy rags. Jesus is teaching us that it is the heart, not the head, that is the home of the gospel. Intellectual power can be to the glory of God, and "simple babes" can be the vehicle for such power. It is intellectual pride that makes for oppressive religion. It is not that ignorance must go with faith, but that lowliness must go with trust. The "simple" are not childish, but are child-like.

If Jesus came to lift from men's shoulders the burden of religion, it would be expected that religion would turn its rage upon him who would deliver the oppressed. The first law of institutionalism, especially religious institutionalism, is to preserve itself. It will thus seek to destroy whoever threatens it. And this was the case with Jesus, for it was religion that murdered him. The famed evangelist, Billy Sunday, had a way of slapping

his knee with his Bible and crying out, "Don't forget that it was religion that killed Jesus."

There is no question but what religion all through history has had its dark side. It has featured frenzied orgies, burned witches at the stake, warded off devils with holy water, and preferred magic and superstition to science and reason. The search for truth has actually been hindered by religion, for it has persecuted those who have dared to question old ways of thinking. Religion has also been a strong anti-moral force in human affairs, for it has relied more upon fear than upon reason. The great moral leaders have often been non-religious, while the most rapacious and licentious have been popes, priests and cardinals. Those most responsible for progress in human decency and benevolence have been atheists and deists, while the most tragic chapters in human history find the church in the ascendency. It is noteworthy that Jesus had more good to say about prostitutes than about religious leaders. Even Dante, a faithful son of the church, puts popes in hell.

While religion has talked a lot about love, the fact remains that it has struck more terror in the human heart and wrought more cruelty than any organization in history. Cruelty has been its chief virtue. "Bloody" Queen Mary burned people at the stake for not believing in transubstantiation; John Calvin burned the scholarly Servetus for holding that Jesus was "the son of the eternal God" rather than "the eternal son of God." Even in colonial America heresy was a capital offence, and human sacrifice is still practiced in some primitive religious societies.

Religious cruelty is real even in our own ranks. We have learned to be rude to those we label with some stigma. We'll let missionaries starve in the field if they don't keep believing and behaving to suit us. We'll fire ministers and professors who dare to question, and oftentimes without any notice or due process, a moral lapse seldom witnessed out in the world. We often discredit an honest pursuit of excellence, while rewarding mediocrity. We'll separate married people and breakup homes in order to defend some ambiguous view of marriage and divorce. Some people murder with a sword, but many of us have destroyed brethren by means of a vitriolic attack in our papers. "Bloody" Mary was guilty of homicide, Hitler of genocide, but we of fratricide. The Master assures us that he who hates his brother is a murderer. He came to lift men from the oppression of hate, fear and murder, and that includes us.

The struggle for social justice has been hampered by religion. In our own southland the clergy defended slavery as a divine institution, and the American church has been far more concerned with its own welfare than the plight of the deprived and oppressed. The church has consistently been conservative in reference to social justice, identifying itself with the powerful and the rich, and it has not taken the initiation in a single movement for human decency. It has not spent so much as a tithing of its income for the poor, for the whole of its wealth goes to strengthen its hold over its followers and to enhance its own stature.

There is no way to estimate the harm done, the misery wrought, and

the happiness destroyed in the lives of young people whose hearts danced with love but who dared not marry "out of the church" (and so married some prude *in* the church); or in the life of many a weak women who have been conditioned to suppose that birth control is equal to murder; or in the lives of the thousands who would grow in mind and spirit unto mature souls in Christ if it were not for the obscurantism of ministers and priests, many of whom even assume such prerogatives over men's lives as to tell them what to read. Then there is the horror of mental illness, much of which has been caused by a religion of fear. More unhappiness has come from church fusses than from barroom fights. Many a woman has been denied the beauty of meaningful womanhood and motherhood, even to being stripped of her own individuality, because of the misfortune of marrying some religious kook.

This was the religion that murdered Jesus. It regulated and legislated what people wore, what they ate, where they went, how they went, what they could lift, where they could spit, whom they could touch, and even how they were to tie knots and wipe a sore. Concerning which religionists Jesus said: "They make up heavy packs and pile them on men's shoulders, but will not raise a finger to lift the load themselves" (Mt. 23:4)

A letter from one of our readers recently described her husband as "not religious but spiritual." That is the point we make about the burden of religion. It makes people religious, providing them only with a false and shaky security, without making them spiritual. It is even better *not* to be spiritual, for the more one becomes like Jesus, caught up in his love and grace rather than with party loyalty, the more uncomfortable it will be made for him. Dedication to social justice can actually destroy one's position in a religious institution. One's money is blessed more when it goes into fashionable ecclesiastical real estate than when it is given to buy some poor Negro a set of dentures.

The sad truth is that many of our own beloved brethren are weary with religion. They are burdened with laws too heavy for them to bear and impossible for them to keep. They are heavy-ladened with being so right that they are made unaware of the depths of grace. They are weary of being good and thus cannot realize the joy of a heart that praises God and cries out "Thank God through Jesus Christ my Lord." They are starved by humdrum preaching and are hungry for the bread of Life, for Jesus himself.

It was religion that burdened Paul to the point that he cried out in despair, "Miserable creature that I am, who is there to rescue me out of this body doomed to death?" *Doom* is an awful word; it goes with words like *terror, fear,* and *anxiety.* And yet these terms are often more descriptive of people's religion than such lovely language as *peace, joy,* and *hope.* Paul felt that he was doomed because of his reliance upon a religious system. "When I want to do the right, only the wrong is within my reach," he moans with despair. "In my inmost self I delight in the law of God, but I perceive that there is in my bodily members a different law, fighting against the law that my reason approves and making me a prisoner

under the law" describes once more the burden of religious systems that only imprison their adherents.

In triumph the apostle found his way out. Who will deliver him from such religious oppression? "God alone, through Jesus Christ our Lord! Thanks be to God!" was his answer, and it must be the answer of us all.

Jesus is indeed the same yesterday, today and forever. He still speaks to souls burdened by religious austerity: "Come to me, all who labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

The Master is so merciful as to save us from our religion. And what a glorious deliverance that is! —*the Editor*

THE OPEN DOOR

I set before you an open door.— Rev. 3:8

The point of this article is that God in his mercy and goodness has set before us all an open door, so that a meaningful and spiritual existence is within the reach of us all, depending upon our own willingness to take advantage of the resources of power available to us. It is the truth I draw upon in urging my less ambitious college students that they do not have to be the way they are, that they *can* make something of themselves if only they will. They *can* come to class; they *can* study and learn; they *can* amount to something in this world. The fact that one can change from what he has been and become a new person is among God's greatest blessings to humanity. If we were doomed to our littleness, forever trapped by our indolence, what a tragedy human existence would be. In his great mercy the Father has set before each of his children an open door, a way out of his little shriveled world into the glory of a new creation.

I recall the young lady at Texas Woman's University who came to my office to pour out her heart over a tragic sin committed a few days before, in violation of all she had stood for as a Christian. She was heartbroken, unable to understand how she could have ever sacrificed her virtue. What a blessing it was that I could speak to her of God's love and forgiveness. "It is not what you were the other night that matters so much," I could say to her, "but what you are now and what you will be for the rest of your life." That particular girl was able through prayer and repentance to accept God's forgiveness, but she had difficulty in forgiving herself. She could see the open door that God placed before her, but she was her own obstruction in getting through it.

The older I grow and the more I work with people, especially people in trouble, the more impressed I am with the role of will or will power in human experience. The difference in people is for the most part a difference in will: some have their "want to" fixed better than others have! And after all that I have read from the philosophers and psychologists about the nature of *will* or *will power,* I am persuaded that the best definition is a simple one: will power is desire. When we say that one can quit smoking if he has the will power, we are only saying that he can quit if he wants to, if he desires good health *more* than he desires the nicotine. Every smoker has his open door from God. He *can* quit. He doesn't because his "want to" isn't fixed. Oh, yes, he may claim that he wants to quit, and perhaps he does, but his desire to quit isn't strong enough. Will power is nothing more than that. It is no magical faculty within us, whose secret would work wonders for us if we could only discover it. It is like the man cheating on his wife and blaming it on his lack of will power. The truth is that he is sleeping with his girl friends because he loves sin, because he desires them more than he desires to be true to his wife. He has an open door out of his life of sin, all right, but he doesn't want it. That is all his "will power" failure amounts to!

This prompts me to tell you about one of my black students at Bishop College, who, along with his wife, is to be at our house for dinner tonight. There is a story behind "look who is coming for dinner." Once when I was lecturing to a large class of students, I was hurrying to finish my last point lest I keep them overtime, for lunch followed my class. This young man, the one coming for dinner, rather arrogantly rose from his seat and, taking the long way out of the large room, walked out of the class, leaving me with another minute to go. At the time I made a mental note that one day I would get him for his rudeness. At that time I had already had him in another course, and he was anything but a good student.

It was sometime after this that I saw him sitting alone in the cafeteria, absorbing his lunch better than he had been his studies. Sitting across from him, I began to tell him about myself, making no reference to the walking-out episode. Briefly describing the poverty of my youth, I told him of how I never managed to get out of high school and the difficulty I had of ever getting into college, but that I finally managed, with God's help, to graduate from two of the greatest universities in the world. I explained that my wife and I both had to work and scrounge, living in one room and sharing the bath with five families in order to get through Princeton and Harvard. I told him how I had to stay away from my family months at a time in order to get my Ph.D. thesis at Harvard written, and how I would get the custodian to let me in the library before it officially opened and how I was the last one to leave at night, and that sometimes I'd have a headache from working so hard.

All this I was saying to him while he half-heartedly continued with his lunch, puzzled no doubt over my behavior. Then I told him of how I had gone to college and university for twelve years so that I could teach young folk like himself, studying under the most renowned professors of the entire world. Then I nailed him: *And you know, Charles, in all those years of study I never once walked out on a professor who was trying to teach me something!*

Then I walked out on him, leaving him with his lunch and his misery.

It was my mean way of pointing him to the open door. And it worked! After awhile here he came to my office. "Dr. Garrett . . ." he began with some hesitation, "I'm sorry I walked out of your class like that."

Well, to make a long and glorious story short, Charles was soon transformed into a different student. The next term he enrolled in my logic class, and I noticed he was starting strong, scoring high on his papers. In the hall one day I let him know that I was aware of how well he was doing, and I challenged him with a door open wide. "Charles, this is the fourth time I've taught logic at Bishop, and I haven't had anyone to make an A yet. I haven't even had anyone to make a B yet, and most of them either fail or drop out, saying it's too hard. I want you to make an A. If you do, there's a chicken dinner waiting for you at my home in Denton."

You talk about being turned on! It wasn't long until I had him tutoring other students. He scored consistently high all term, and when he turned in his final exam, I had him stand by while I graded it, and together we shared the glorious experience of his making not simply a 90 or a 95, which would have been an A, but a full 100, a perfect paper! On a test that would curl your hair.

So guess who's coming to dinner tonight? We've made a gala affair out of it, in Charles' honor. I suppose I could never have guessed it back on that day when he was walking out of my classes and failing his work. And yet in a way it is a simple as well as a sweet story: he got his "want to" fixed. The door was always ajar before him. Once he really desired to walk through it, he did. My, my, how proud I am of that young man!

My impression from the study of the Bible is that it is this virtue of really *desiring* truth and righteousness that most pleases God. David was a man after God's own heart because he could say it and meant it that "As the hart pants for the waterbrook, so does my soul pant for thee, O God." Jesus assures us that those who hunger and thirst for righteousness will be blessed by being filled. It is the brokenhearted, the poor in spirit, the contrite to whom God looks in mercy. He hates the proud and arrogant. If, as new born babes, we long for the pure milk of God, then wholeness will be ours. The question is *Do we really hunger to be like God?* To turn loose of our own will and to accept God's will for our lives, that is the point of the open door.

The story of Simeon in Luke 2 points this up so well. We all love the old man as we read the story, not only because he was "upright and devout" but also because he "watched and waited for the restoration of Israel." We know little else about him. He must have been among "the Quiet of the Land," those who prayerfully and peacefully waited for God to act in history through the Messiah. Referred to simply as "a man in Jerusalem," he was in no sense among the renowned, but rather unknown and unheralded. But he made God's honor roll because of what he longed for deep down inside him. So great was his desire to see the Redeemer of Israel that God made it so, "the Spirit disclosing to him that he would not see death until he had seen the Lord's Messiah."

The record indicates that the Spirit directed Simeon to the temple the day that Mary and Joseph were to be there with the infant Jesus. What drama there was in the temple that day! The aged Simeon makes his way there, and once he has placed himself where the parents come with their children for the purification rite, he searches for any sign that will reveal *the* child he longs to see. Perhaps the Spirit directed him to Jesus. Or he may have overheard what Mary said to the priest as she presented her child to him. However it was, his tear-dimmed eyes fell at last upon the Son of God, fulfilling the yearning of a lifetime.

God wonderfully fulfilled a simple man's deepest longing, allowing him to see the Christ himself, even when it was not a necessary part of the gospel story. Things could have gone along very well without Simeon. It shows us God's concern for the little things when they involve the heart's desire. God "took time out" from the main plot, so to speak, to assure one quiet soul who longed to see Jesus that it would indeed be so. Dear old Simeon, he waited and watched for no telling how long, until the signal from the Spirit at last came. He never doubted but what God would make good the promise. He said at last: "This day, Master, thou givest thy servant discharge in peace; now thy promise is fulfilled." How can we ever doubt that God will make good his promises to us? He will fail us or forsake us no more than he did Simeon, who was ready to move on once his longing desire had been realized. Our problem may be that we do not want the things that God wants us to want.

Interestingly enough, when Simeon spoke to Mary he made reference to our point about the open door. "The child is destined to be a sign which men reject; and you too shall be pierced to the heart. Many in Israel will stand or fall because of him, and thus the secret thoughts of many will be laid bare." Jesus became the door of deliverance, the door through which but few would choose to enter. His coming thus proved to be to the fall of many, those who do not really desire righteousness. Jesus assures us that "I am the door" and that if we enter by him we shall find pasturage and security (John 10:7-9). *Do we truly want to be fed of him?* is the only question.

Rev. 3:8 not only assures us of the open door, but we are also told that it is a door that no one can shut. It is saying that no one can keep us from doing what we ought to do and being what we ought to be. Men may threaten and circumstances may bear down hard upon us, but nothing can bar the way to the open door. It is the assurance of Heb. 13:5-6: "Do not live for money; be content with what you have; for God himself has said, 'I will not leave you or desert you', and so we can take courage and say, 'The Lord is my helper, I will not fear; what can man do to me?' "

Precisely what Jesus meant by the open door in his words to the congregation at Philadelphia we have no way of knowing. "I have set before you an open door" may refer to that church's evangelistic opportunities. The figure seems to have that meaning elsewhere, such as in 1 Cor. 16:9 where Paul's open door refers to his opportunity to win souls for Christ. In 2 Cor. 2:12 the open door refers

to his chances to do the Lord's work in Troas. This is an especially appropriate interpretation for Philadelphia, a city founded by the Greeks for the express purpose of serving as a missionary station for Greek culture to the barbarous peoples beyond. Its situation was such that roads flowing into it stretched like fingers over the main mass of Asia Minor. Their opportunity to spread the word was great.

We all have such an open door, wherever we are, whatever we do. We are in the dead middle of the human predicament, with a sea of people and their problems all about us. To use the door of opportunity to witness of our faith in Christ is both our privilege and our opportunity.

We can also think of the open door as the door of prayer, which makes the presence of God available to us all. I have always been impressed with how difficult it is to see busy and important people. The president of the United States is often too busy to see his own cabinet members. Even nobles cannot always make their way to a queen or king of an empire. Nowadays even lesser lights leave the impression that you are imposing on them if you take even a few minutes of their time. It makes me feel like a nobody when the secretary of some executive says even in response to a phone call, "May I say who is calling, please?"

The God of heaven places no such limitations upon himself. We do not have to wait in line in order to talk to him. He is not someone who is out of town and out of reach during an emergency. Nor do we have to step back and give our place to someone more important than ourselves. Each of us has his own open door to God, to truth, to a glorious and abundant life. What is more, the Lord stands beyond that door, lovingly inviting us his way. He wants us. To him we are important. We are somebody.—*the Editor*

TURNED ON OR TUNED OUT?

DAVE ESTES

Why do my kids "tune me out?" Why won't they listen? Why do they impatiently ignore all the experience and advice available to them and go right ahead and do what their peers want them to do? Why aren't they interested in church? Why do they ignore the fellowship of believers and seek excitement elsewhere?

Today, there are approximately 100 million Americans under age 25. The same is true of other nations. Almost half of our population under 25! Why is it almost impossible for adult generations to tell them anything or help them in determining their values?

Time magazine comments on the generation now under 25: "Never before have the young been so *assertive,* so *articulate,* so *well educated,* or so *worldly.* Never have the young been so free to create their own style of life. No adult can or will tell them what earlier generations were told, 'This is God, that is good, this is art, that is not done.'" Time, Jan. 6, 1967.

Why are many young people in alarming numbers beginning to decide against "belonging to" the church? Why are those who are members so unconcerned about organized activities and programs. Why are they so unconcerned about doctrine or about being "scriptural?" Why unconcerned about being in the worship services every Sunday? Why do they seem to be against the programs of the church or the leaders of the church? What causes this tuning out on the part of teenagers? What's going on?

REVOLUTION!! That's right, revolution. We are in the beginning of a revolution! The *young* are *taking over the world!* They are revolting—against the establishment and its rigid institutions. They are responding to the church in the way the church reacted to them. They were "too much" for the church, "too demanding," so the church ignored them with a "who needs teenagers" attitude. Now they ignore the church. They reason that churches will always be there for certain "adult" needs; they will always have their financial problems and institutional (doctrinal) hang-ups; they will go on doing their thing. But we can follow Jesus without those problems, so who needs them?

What is the new generation looking for? They don't care about "churchanity," about buildings, budgets, doctrinal arguments, check lists for purity, or going to endless and pointless meetings. This is not their concept of the teachings of that great revolutionary, Jesus Christ!

They have grown up in the Marshall McLuhan age of instant stimulus. The push-button "electric now" age. They cannot wait for the old institutions to change. That is too slow, too little, too late. They want to be turned on *now!* They run everywhere searching for that instant cure that satisfies all needs. They turn over this stone and that stone in their search. They need love, need to be understood, need to be useful, need to find an identity now! They want a sense of community with others. Wasn't the "church" way back when noted for its service to and communion with others? They want to serve and be of service.

They want to experience "joy" now, not wait until some undetermined time in the future when they are "ready." They are ready now—they want to participate NOW. They want to commune NOW. They want to love and be loved NOW—not when we are ready to allow it!

The need is for a church sensitive to the young that allows them to participate NOW; to meet their needs now; to minister to others now. They don't want to be "preached at" spectators. They want to be participants now in whatever ways are relevant.

Calvary Chapel in Costa Mesa, California, is relevant to the young and has baptized more than 1200 young people this summer. Eighteen months ago, there were only about 150 members. Now, almost 2000! They uphold Jesus the revolutionary of the heart, mind, and spirit. They are filled with love for each other and for Jesus. When you talk to one of these *turned on* Christians, you know they are turning the world upside down NOW!

The question is, "Who is tuned in and who is tuned out?" The church needs to be a compassionate listening post that perceives the needs of each child of God and offers the compassionate love of Jesus to all. This is impossible for an institution, but

not for individuals. You are the church. Are you tuned in to Jesus, or to the institutional church? Would you take time to share your living water with a prostitute as Jesus did at that well in Samaria? Do you have the living water to share? If not, Jesus will supply abundantly if you really desire it. Tune in to Jesus—and praise His name in everything you do!

PERSONAL PLANS FOR 1971

During the coming year I would be pleased to enhance my personal ministry for the Lord by getting out among the people more. While my teaching and editorial duties confine me somewhat, I am resolved, with the Lord's leading, to do something special in terms of visitation for 1971.

Every other weekend during the year I will be available to visit among the brethren, especially with those that I have come to know through this journal, many of whom I love having never seen. Oftentimes some reader invites me to his home and city, and up to now I have responded only with the hope that such a pleasure might someday be possible. I am asking God for the strength and the resources to do more along this line for 1971. So I am planning something specific, and if you think you would be interested in sharing in this the following points will be applicable to you.

1. It is my preference that these visitations be "mini-meetings" in someone's home or in some quiet community room. The host of the affair will not obligate himself to get a large crowd, but rather a modest gathering of 12 or 18 people, more or less. There need be no public announcement. Quiet invitations by telephone or card to those interested in the things we are seeking through this journal will be adequate.

2. The meetings will simply be Christian togetherness, giving me an opportunity to meet people I now know only as readers and subscribers. They will be structured only to the extent that I will have something to say, after which the circle of concerned ones will be free to question me and to share in the ideas introduced. We will study and pray together, be together, and encourage one another.

3. The Lord providing, I will go anywhere in the continental United States for these week-end meetings in homes, and at my own expense. The last point is important, for I am resolved that no one should be out one dollar for this ministry. I will also make it a rule to stay at a nearby motel, for we do not want these plans to inconvenience anyone. Exceptions will be only when it is clear that I might be of more service to someone by staying with them.

4. The gatherings can sometimes start on a Thursday night (especially in places far from Denton, Texas) and always by Friday night, and I will be available all day Saturday in anyway the host chooses to use me: visiting the sick and shut-ins, further meetings, or extended conversations with

people who want to visit or who have special problems that I might be able to help. If I stay over Sunday, I will attend the assembly with my host, if appropriate, wherever that is, and return home sometime that day in order to get to work Monday morning.

5. I would strongly urge that the meetings be open to all our Restoration folk especially, but to any concerned soul. My host does not have to be someone I know. To the contrary, I want this ministry to reach into the lives of those, in many instances, that I have never met. Neither do you have to agree with me or be particularly sympathetic. Nor does it matter one whit what wing of our brotherhood or part of Christendom you may belong to. If you think I would be a helpful resource person, if you would like for me to share with you in Christ, then invite me. The Lord willing, I'll come, anywhere at my own expense, on a first come, first serve basis.

6. These visitations are intended strictly for peace and goodwill. We are not up to anything nor are we after anybody. If there is any probability that such an effort will be misinterpreted and thus do harm, we will wait until such time when there will be no such likelihood.

Each visit, of course, will have its own uniqueness, and details can be resolved by correspondence. Write me if you want me to put you on my schedule for some weekend in 1971. —*the Editor*

READERS' EXCHANGE

Alone In The Toilet

Ouida has been intrigued of late with *Khrushchev Remembers* as it has appeared in serial form in *Life,* and I have just now read Harry Schwartz's review of the book in *Saturday Review.* Ouida sees the former Russian premier as a rough and tumble guy who had a lot going for him, but most of all she likes to be taken behind the scenes and shown the realities of political chicanery. She learned that Nikita played his political poker with the cards held close to his chest. The way the old boy took care of Beria and gained the premiership for himself was so exciting to Ouida that she could hardly wait to get to the next paragraph!

Among the things that impressed Mr. Schwartz is that Khrushchev advocates opening the borders of Russia to all who wish to come and go, that even the Russians be allowed to go anywhere and stay as long as they please. Someday that will surely be the case, which should be encouraging to those among us who may be eyeing Russia in terms of Christian witness.

But the point that impressed me above all others, being as untoward as I am, was Khrushchev's observation about Stalin that he could only face certain truths when he was alone in the toilet. It caused me to ask myself how one's aloneness in the toilet might reflect his measure as a Christian. The point is relevant because these days it is only in the toilet that one is

likely to be alone. And Stalin may have had it on most of us in that he could at least face up to truth *in the toilet,* while most of us never do. The philosopher Whitehead once defined religion as that which one does when he is alone. Religion in the toilet! Something to think about. It could be a quiet moment for prayer, a time to think, or to cover a few more pages of *The New English Bible.* Or if you are as bold and relaxed as Stalin, a time to face up to truth. Good luck.

Some Are Encouraged

The day I receive *Restoration Review* I find myself reading late at night, wanting to finish it before going to bed. And then after I finish I can hardly go to sleep, thinking of the challenge Christ gives to our lives.—*Florida*

My eyes have failed so much that I can read only with a strong glass. And that is not very satisfactory to one who has always been able to read at anytime and most of the time. But I will renew as I can get something worthwhile from *Restoration Review.—Ohio*

I have been bumming copies of *Restoration Review* for several months now and have decided that it is time that I send in my own subscription. They are getting to be collectors' items and no one wants to loan copies anymore. Several years ago I quit reading "brotherhood papers." They were too negative and discouraging. Then some good brother handed me several copies of *Restoration Review* one Sunday. It has been a long time since I have been interested in anything enough to read until 4:00 a.m. Yours is the attitude and spirit of love we must all develop if our "restoration movement" is to succeed. Please don't get discouraged, as others have. *We need you!—New York*

I am especially interested in your experiences and perceptive comments on the racial integration situation. It is a missionary self-denial and openness to others that is characteristic of the true Christian that leads to harmony between people. *—Arizona*

The dear people where I worship think we have the Holy Spirit in direct proportion to the amount of scripture which we know. I pity them so and pray earnestly that someway or somehow I may be an instrument to help them to see that we have the Spirit in such a different way, and we must pray for him and pray that we will let ourselves be led by him and influenced by him and thus be Spirit-filled Christians.—*Indiana*

Bread Upon the Water

At the risk of further exposing myself to be the proud and egotistical person that I am, I am sharing with you below the finest commendation that a teacher can ever receive. This is unrelated to this journal or brotherhood issues, but to my work in teaching a pilot course in philosophy in high school, which some of you know about. This lad, his father a college professor and his mother a high school teacher, is among the brightest students that I have had in this blue ribbon program. He later became a conscientious objector to war, which was challenged by his draft board. He was asked to prepare a statement on how he came to his position, which turned out to be an essay on his intellectual history or his soul cultivation. The following is what he said about his experience in my class in high school, which was never intended for my eyes, but for the draft board. A copy was finally sent to me when I was asked to write the board as to whether I thought he was sincere.

The entrance into my life of Dr. Leroy Garrett was critical at this time in pointing out the direction that my life and my beliefs were to take. His course opened up to me the formal world of philosophy. The man himself illustrated to me a dedication to self-knowledge and a will to help and believe in others. It was Dr. Garrett who inspired and aided me to enter Yale University, and it was through this man that I was able to carry with me there a belief in mankind. From Plato I was reassured that through reasoning man may find guidance to justice. From Paul Tillich I gained belief that man may overcome his essential estrangement from himself and the world, that one may travel beyond despair and find the courage to be. From Martin Buber I gained insight into human relations—the need for trusting another, for treating him as a "Thou" and not an "it" to be used for one's own purposes.

He goes on to tell of Gandhi, E. M. Forster's essay on *Tolerance,* Sartre's concept of freedom, etc. If nothing else, the draft board should have decided it would have been against national interest to expose this kind of potential brainpower to the firepower in Vietnam! They decided he was sincere and excused him from military service.

When I read a commendation of a teacher, whether of myself or another, I think of my son Philip's teacher back when he was in the second grade. She had worked so hard to help him, his coming from Germany as he had. So I wrote her a letter of warm appreciation. I learned later that she circulated this letter among her colleagues, explaining that it was the only letter of appreciation that she'd ever received from a parent. Shortly after that she died of cancer.

So, if you want to do something really decent, sit down and write some hard-working teacher and say, "Well done, good and faithful servant."

Give It A Try!

Readers sometime write us and tell us in triumph that someone is now an enthusiastic subscriber of *Restoration Review* because they went to the trouble of passing along some of their copies. One such letter came recently from California from a reader who loaned his copies to a nearby minister. He was pleased to know that the minister in turn had subscribed for himself. But he didn't realize that the preacher went on to purchase all our bound volumes, along with sending warm letters of encouragement. The preacher happened to be a long-lost friend of our early college days.

Please believe that if you take enough interest in some of "the concerned ones" that you know to pass along copies of *Restoration Review* it *will,* in a high percentage of the time, have good effect. Remember, ours is a spiritually-starved brotherhood. Great numbers are eager to read something that transcends the usual menu. If you do not care to keep your copies, then pass them along each month to such an acquaintance. If you do want to save them, the best way is to order our bound volume each year, leaving your loose copies free to distribute to others. Better still, order a fistful of our back issues. If you tell us they are for sample copies, we'll send as many as you want at 10 cents each, including postage.

A Spiritual Letter

Dear Leroy and Ouida:

There is a deeper spiritual walk available for every child of God today, but sometimes one must take his guard down to receive what the Lord has for him specifically. And when the guard is taken away, Jesus can come in. The husband cannot lead the wife on this walk nor the wife the husband. For one must let go of what he or she clings to most dearly in order to take hold of the hand of Jesus. The husband cannot take this journey for the wife nor the wife for the husband, for each must seek the Lord first and " . . . all these things will be added."

It is possible to be married as Christians for many years and then be brought together "in the Lord" in a

very beautiful way, a way that is not without testing and chastening, all of which is necessary for sanctification as we are changed from one degree of glory to another. For once we truly give ourselves to him (Rom. 12:1-2) as a living sacrifice, we are covered by the blood (saved) *with* spot and *with* blemish. But then His merciful hand begins to purge us of our spots, and blemishes in His time and in His way, so we will be pure and chaste as the bride prepares for the bridegroom.

Man-made walls in organized Christianity cannot be torn down by man, and man-made doors that allow entry from either side remain man-made doors. But the door of the sheep is Jesus. There is not enough time left to point to all the walls built by man, whether in the Church of Christ or some other denomination. There is only enough time left to lift up Jesus, as Moses lifted up the serpent in the wilderness, so that all who see may be healed, for when one truly sees Jesus, the walls crumble. Our man-made walls will come down as the walls of Jericho came down, by faith, when one sees Jesus.

There is no other way. God is in the process of tearing down the walls today, not by pointing to the walls, but by giving of Himself through his Son by the Holy Spirit, and when this takes place, the things that are divisive are *no longer seen* by Protestant, Catholic or Jew. Those of high and low estate, the rich and poor, all become one in a process that, to borrow a TV commercial, is undescribably delicious, as Jesus, the manna which comes down from heaven, is fed to the hungry.

Both of you have been blessings to our lives.

Sincerely,
Jim Ash

Toward Freedom

Nothing thrills me more than to receive a letter from a liberated soul. Perhaps I have been imprisoned just enough to know what it means to be free, and I rejoice when some brother or sister declares himself a free person in Christ, with no intention of turning back to "the system," despite all its carnal temptations. Here are samples of what I mean.

For too long now I have been in bondage to a system, an entity which I once claimed didn't exist. For too long I have been controlled by forces other than power from above. There are many like myself who have been contained through fear rather than made free by the love of Jesus. Praise God for opening my eyes to see a much larger fellowship than I have seen in the creates, a Unity of the Spirit.—*California*

past. Praise God for the Unity which He

One only needs to read some from *Mission Messenger, Integrity, and Restoration Review* with an open mind to see that we've been kept in a shell. Always before I would read an article that seemed logical to my way of thinking, then I'd ask Brother So and So, and he'd tell me to forget it. But I've decided that Brother So and So might lose his job if he agreed. So now I read and look in the Bible and find sound doctrine for what I read and for what I've been thinking for years . . . I don't like the catty way we cram these five items of worship down every one's throat that sets foot inside the door—*Tennessee*

BOOK NOTES

Those of you interested in something in philosophy that is highly readable, non-technical, and reliable should know about *A History of Western Philosophy* by W. T. Jones. Long used as a college text, it is now available in four separate paperbound volumes. Start with the first one, *The Classical Mind,* which goes from Homer to the Sceptics, including Socrates, Plato, Aristotle, the Stoics and Epicureans. If you then want the other volumes, we can arrange them for you. 378 pages, and at 3.95 it is a bargain.

Martin Lloyd-Jones is a British physician turned theologian, and he has come out with deeply spiritual material as a writer. His latest is *A First Book of Daily Readings,* which is a meditation for every day of the year. Drawn from his numerous writings, this collection is intended to provide daily spiritual vitamins for our troubled times. To have it on hand and to read the selection for each day is a way to keep one's batteries recharged. For example, the reading for June 7 begins with: "Sin entered human life from the outside and it attacked even the Son of God. That I am forgiven is glorious, that I have a new nature is wonderful and still better. But still I am left to face this terrible power that is set over against me, and which strives ever to defeat me."

Christian Union Bible Study Books is a series covering the entire Bible that should be of interest to our readers. They are only 1.25 each, run about 100 pages each, and are colorfully bound. They are written by outstanding British scholars who do a good job condensing into small books the information one expects to find in larger commentaries. For instance, one covers *The Psalms* and runs 126 pages, written by H. L. Ellison, tutor at Moorlands Bible College, Devon, England. There is an introduction and then several paragraphs on each Psalm, comments on its background and meaning. Throughout these books there are occasional "Questions for Further Study" and "To Think About," which are most helpful for class or family study. The best way to order these would be to start with a fistful, say 4 for 5.00, from various parts of the Bible. If you take to them, you can fill in and add more as you desire.

Carl Spain of Abilene Christian College is out with his commentary on what is commonly called "The Pastoral Epistles," Paul's letters to Timothy and Titus. Carl has put in a great deal of work on this project and has tarried long with some of the best sources available. You would do well to have this volume, for Carl writes clearly, cogently, informatively, and responsibly. This is one more of the Sweet's company Living Word Commentary, all being in matching volumes. 3.50.

For only 3.50 we will send you Murch's *Christians Only,* which is not only an important volume of Restoration history but also a helpful source in American church history in general. "The Great Apostasy" goes far in explaining the effect of liberal theology on all American churches. Murch does well in dealing with our Movement within the broader historical situation. This book is most appropriate if you have even moderate interest in the